NASHOTAH HOUSE QUARTERLY REVIEW

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The Dean's Letter

Dear alumni and friends,

Father Jacoby continues to receive compliments on his attractive periodical, and certainly we are all proud of the superb work he is doing.

The Decade of Development Drive was officially inaugurated at Commencement. I explained the campaign, and Father Jacoby spoke with great knowledge and pertinence on the architectural history of Nashotah House. The Trustees have wisely decided not to undertake any new construction until the required funds are in hand. I am happy to be able to report that pledges and contributions are arriving in gratifying numbers and even more gratifying amounts.

How much should an alumnus give? I am expressing the opinion of the campaign staff when I say that $1,000 ought to be the norm. This would mean for most people a pledge of $100 a year for ten years. Of course, many alumni will give more and some have already done so. All in all, we should be able to count on the alumni for $500,000, one-tenth of the total amount.

Most of the money we collect will go into the endowment fund. Plans for new buildings are in the hands of a carefully selected architectural committee, and suggestions from the alumni and other interested persons are welcome. We are trying to make all decisions on the basis of full knowledge of what is needed, what the alumni think about our plans, and what competent architects have to suggest concerning style, materials, and sites. We are building for this generation and, we hope, at least one or two future generations.

Your affectionate dean,
WALTER C. KLEIN

The Catholic Faith In Marginal America

The Alumni Lectures Delivered at Nashotah House Tuesday, May 23, 1961

THE RT. REV. CHANDLER STERLING,
BISHOP OF MONTANA

". . . for I would not exchange my home on the range for all of the cities so bright . . ."

Out here on the high plains, along the Coasts of the Rockies, we like to say that the people are friendlier, the smiles broader and the clasp firmer than anywhere else. We think that the wide open spaces and the everlasting hills are the only places to live and raise our children. The chief complaint, from the point of view of either Church or State, is that there just are not enough people.

About 3½% of the nation's population lives on these great plains and in these mountains from Montana and the Dakotas on the north to Mexico and the Gulf on the south. Much of this vast expanse is a semi-arid land, and that is what makes the difference between us and the humid land dwellers to the east of us. These half-million square miles offer hope to an overcrowded and hungry world, for they represent settlement opportunities amidst the most potentially fertile soils on earth.

At the present, however, there is not much likelihood of this, in spite of the willingness of Americans to migrate. It has not yet been shown that civilization can thrive, or even survive, in this

Marginal America without subsidy. This is especially true of a nation that is shaped by dampland institutions and values.

This is the last American frontier, the only remaining part of our nation to be settled, except of course, for Alaska. A hundred years ago thousands of people rode across it in covered wagons or trod the sagebrush plain pushing a cart. They did not stay here. They were after easier wealth in the mountains where one could take minerals out of the rock or timber off the slopes.

Here, in our land, one had to prepare the soil first, then put something into it or on it and then wait, and wait. There never was a forest land to denude, no gold to be torn from the earth. This had been accomplished a hundred years ago. Our homeland is made up of people of the soil and of the range.

Some people say that there are parts of the earth that were not made for man to inhabit, to raise a family, and that these Coasts of the Rockies are an example. The transformation of this land, begun by our grandparents, and developed by our own folks, bears testimony that this land is not only inhabitable, but desirable.

To settlers in generations past, many attractions have been offered. The first homesteaders, like the earlier plainsmen and cattlemen, were enticed by the vast and open grasslands. These treeless plains promised rich crops and fodder without the back-breaking work and tedious task of digging out stumps, clearing out rocks and boulders. But the damplanders who came out here from the east came from a forested and humid country and they brought their way of living to a land that had not been tested, a land of recurring flood and drought.

Back in the dampland, they may have known rust, but not dust. They may have known mosquitoes, but not grasshoppers. They knew of deep snow, but not blizzards, sleet but not violent hailstorms. They brought their eastern ways of farming and town building, their school organization and local government, their ideas of home, their experience of permanent residence on the farm. They brought with them their ideas of religion and the Church, and all the trappings of a familiar way of life, their traditional dampland institutions and concepts. To their sorrow,

they discovered that these things largely did not work. How can one sing the Lord's song in a strange land? There was not even a tree on which to hang a harp.

From the beginning, the people experienced great suffering. Many found it necessary to return to a land they understood. There was always two-way traffic on the cross-country routes. (Rocky mountain or bust. Busted, by God). They blamed their misfortunes on the climate and its rigors. They did not look for an explanation of their hardships in the inappropriateness of their dampland way of living. They failed to see the need for fitting their institutions and their philosophy to the facts of the semiaridity of the plains. There was no help to be found in any of the customary traditional patterns that they had known in the East. Western civilization, nurtured by wet prairie forest land influences, did not possess the knowledge for this kind of living.

Much of this failure and this suffering could have been avoided if Congress had listened to John Wesley Powell in 1878. He was sent out here to survey the land and to report his findings and make his recommendations to Congress as he initiated the United States Geological Service. Powell was a most remarkable person. He was the first man to survive a boat ride down the Colorado River into the Grand Canyon. After about three years, he returned to Washington and he made the following recommendations to Congress:

First of all, he said, they must abandon any plan of a county system of surveying, complete with townships and incorporated communities because the country could not adapt itself to that kind of government or political management. Secondly, he recommended that an entirely new school district system be used, that the eastern method was totally impracticable. His third recommendation was that the land, in being given out to settlers by homestead, must follow the stream courses and therefore cannot be laid out in sections oriented north, south, east and west.

Congress paid him not the slightest attention but proceeded to set up a county system government, section land in squares, with no regard for water, terrain or topography. Congress was consistent even to school districts, according to the eastern manner.

Time has shown that Powell was right. Ever since that day, these policies and principles have been completely and utterly unworkable in practice. The East was wrong. This was simply one more evidence to those who lived here that the outsider could know nothing about this wonderful land and how it must be treated, and how one must adapt to its ways if a reward would be gained.

Those who insisted and persevered in doggedly trying to make the land do their bidding were soon starved out, and only those who learned nature's peculiar ways in this strange country stayed on. This naturally developed a great sense of self-sufficiency and self-reliance. They became suspicious of anyone from the East who came out here and attempted to tell them anything about making a living, or indeed anything about politics, or on any other subject, including religion. The Eastern God did not have much influence out here.

> ("We plow the fields and scatter the good seed on the land, But it is fed and watered by God's almighty hand . . .") "It's been a thousand years since He's watered this spread—." ("First the blade and then the ear, then the full grown corn appear") "No corn here, brother.—God's an absentee landlord around this place."

Each man became his own theologian. The Pennsylvania, Ohio or Iowa God was nowhere to be found—He was blown out of the land with the wheat seed by the devil's wind. Each man became his own confessor—we can be forgiven much because we have endured much.—And he gave his own absolution.

The disillusioned immigrant, upon leaving the East, brought with him the almanac, the Bible and Thomas Paine's Age of Reason. This natural religion of Deist Paine had an appeal. In the wild land he felt the presence of Paine's God far more quickly than the meeting-house kind. The western rejection of eastern camp meetings is revealed in this excerpt from an early day weekly newspaper—

> "Camp meeting at Cottonwood last week. Forty-five babies, seventy-five dogs and only sixty adults to police the mob. Relax, folks, the preacher lit out last night. . . ."

The social and religious life of the settler centered around the fraternal lodge. These were in existence long before any churches began any organized work, and before the government stepped in with law and order. These fraternal orders were the law before there was any government rule. These lodges meted out justice and made life as safe as possible. What there was of the Church identified with them, naturally. As a result, there was a strong loyalty and a social need that was met by fraternal orders in that day that the churches never did provide. The Church, coming later, was quite naturally taken second, if at all. A natural mistrust of non-fraternal priests is still in evidence.

I don't think that we should really be surprised at this when one stops to consider the makeup of the people and the backdrop against which they had to subdue the land, and the conditions to which they had to adjust if they expected to stay alive. Out of this setting there evolved a Frontier Theology. Its major tenets were these:

Man is self-sufficient. He makes it on his own in spite of every obstacle. Those who are fit and have some brains to adjust to the facts of life and adapt to nature's way, will succeed. He cannot depend on his friends. They have their hands full. He cannot depend on God—He's back in New York State.

The Westerner made the lie of the Puritan idea that man was helpless and in the hands of an angry god. Man had overcome weather, grasshoppers, heredity and distance. He bent the land to his will. Man has no time for anything but survival first and then establishment of self second. Any activity not connected with survival is time- and energy-consuming as well as wasteful.

The Western god is not interested in morality and respectability. There isn't anybody around to be immoral with, anyhow. There isn't anyone especially that I'd like to shoot, except when a road-agent or highway robber-killer showed up, and then I'd be doing God a favor by murdering him.

God of appeasement? Litanies? Offerings? I don't believe that leading a virtuous life is going to bless and prosper me! God of law? I have a contempt for law because no one ever did anything about it until a group of us got together and took it into

our own hands. That's the kind of law I'm interested in! Hence, there was a toleration of corruption, and an indifference toward piracy as long as you were not the victim. Shoot at seven, question at eleven.

Another idea inherent in the thought of the early days: "When we have to get something done, we meet together and thrash it out and then take action and we'll get it done right now and we'll not have any interference from anyone."

There was a suspicion of the non-adaptive, uninformed East. They had nothing but scorn for them. Out of this arose the habitual resistance to the national government on the part of either party. They habitually resisted the Church in the same way unless the Church, through the pastors, identified itself and its fortunes with the westerner. This, the Church has never done, except in certain isolated cases.

So, the first commandment became, "adapt or perish," thus saith the Holy One of the West. This is the basic principle upon which this western life was built. The Church has always had trouble with the word 'adapt', for She has confused it with 'compromise.' They have two entirely different meanings. The Church refused to adapt her ways. She refused to compromise. Her mistake was in the first, not the second. This commandment was the obvious result of bitter experience.

The first settlers were Civil War escapees. These prisoners captured by the Union troops, were called "galvanized Yankees." They were given an opportunity to leave the country by being offered free transportation to St. Louis on condition that they would not take up arms again. They came up the Missouri River and settled this country.

There were also those young men from southern families who could see the handwriting on the wall and sent their young hopefuls west with a remnant of the family's wealth to re-establish them in a new country. All this coincided with the gold rush days. Many of these people came out here and went into the staging business, food shipping, hardware supply, and the cattle business.

A third group were the criminals and the family deserters, men and women, too, for whom there were no places in institu-

tions, mental cases, alcoholics, killers, murderers. They escaped, deserted and ended up in this country where there was no law. These persons became the archetype figure of the western bad-man of TV popularity.

Another source of population was the remittance men—those who were paid so much a month by their families to remain anonymous so that the family climb to wealth and social position would not be endangered.

These first settlers were primarily interested in the exploitation of natural resources and the exploitation of the other people. It was a case of every man for himself if he were going to survive. When the excitement of this opening era passed, then came the bigtime cattlemen, and finally those who wanted to settle down and raise small grain. Mining continued until about 1918, although the knell of gold camp boom was sounded in 1893 at the time of the silver panic.

One of the exasperating aspects of life in this country was their continuous economic dependence on the East, and their exclusion from it. This shows up vividly in the diary of Leigh Richmond Brewer, Bishop of Montana from 1881-1916: April 17, 1888:

> "I will have no starving missionaries. Help does not come; appeals to the New York office are not answered, and the result is that I am frequently the only missionary of the Church for a vast region. I shall do my work as well as I can in patience, hope and faith. But somewhere there is a fault. Missionary Bishops are sent out, but their hands are tied first in New York. I am bidden to make bricks, but they give me no straw. If I am not scolded for my default in returns then I am neglected and forgotten. The demand comes every year to make the jurisdiction into a diocese. This is unjust, thoughtless, useless and exasperating because they do not bother to provide the means to make it possible for us to take advantage of opportunities presented. Patience is necessary, but the Church is always saying that to Missionary Bishops."

October 11, 1890:

> "I shall hail the day when I do not have to come East and beg and be polite in order that Church's work

> may be done. I have more difficulties with the Domestic Mission Office than I do in Montana. I have more hardship begging for money than I have in a stage coach. There are constant anxieties and burdens and disappointments, but I do not complain. I do try patiently to do what is set before me but I am always being frustrated by eastern outsiders who try to give me advice and really believe that they know better than I what must be done."

Men like Bishop Brewer were elected by the House of Bishops from eastern parishes. The axiom, "to silence a man, make him a bishop," was consistently followed in those days. The rector of any parish who showed symptoms and signs of being an applecart upsetter in that era of economic individualism which characterized this nation immediately after the War between the States, was mysteriously elevated clear out of the country. Needless to say, these first bishops were a salty, outspoken and highly individualistic lot. They were strong men, physically, and quite at home under the primitive and raw conditions under which they had to work. They had a talent for giving offense to easterners as well as to the newcomers in the West who were still trying to create a New England community, or a midwest town.

The settlers wistfully attempted to reproduce a little spot that would remind them of home. They condensed all the niceties of a big city parish church, sanctuary, choir and nave, into a schoolhouse type building—educational gothic. They attempted to recreate the ivy-covered church of their childhood and grew sagebrush instead of the ivy. Bishop Brewer was met at the railroad station in a small town by a group of the faithful to drive him to their new church for dedication. He rode in the buggy with the rector, and as they wheeled down the street and around the corner and the rector proudly pointed out the new church, Brewer exclaimed, "O, Lord, no! Not that! There's enough lumber in there to build six more churches!"

The people became proud of shabby churches and made a household god of tawdriness. They became used to the second-best. God became a "scarcity man." Instead of a bountiful God, He became a "make-do" Lord. They gradually came to put value in drabness; objected to esthetics, to occasional services of worship.

The rare exceptions to this theology, architecture, and liturgy is found here and there in communities where they put away the dampland ways and built a new world. Many of these churches still stand, leaning away from the wind, and the paint wind-blasted off the west side, mute reminders of the value and necessity of adaptation,—and the penalty for not obeying the first commandment. (We have this kind of buildings for sale for fifty dollars.)

The major problem that these first generation bishops had was procuring competent clergy. Bishop Brewer, after thirty-five years in Montana, still received $3000 a year stipend, $1000 for travel, and $1500 a year to hire missionaries. The rest of the money he had to find for himself. He remarks in his diary, "The first letter that came to my attention upon my return after a five-month absence was a request from one of my clergy for a set of false teeth. The next letter, from New York, informed me that my check would be held up until my reports were in. It seems that I not only have to provide bread but buy them teeth to chew it with, too."

The success or failure of these bishops depended upon their ability to get men, and funds to pay them. Most of the men that they were able to procure, with notable exceptions, were clergy who were tragically inept and inadequate persons who had been eased out of parishes in the east. They preferred a little grey home in the West to a little green grave in the East, some of them, so they came to this ecclesiastical graveyard before the Church or the law caught up to them back home. Many of them were escaping from a personal misfortune or they were in the process of seeking a level of employment where there was a need, and they might be accepted. As a result, this area for years was filled with pathetic men of God, who lived and worked under impossible conditions and with a personal burden to bear that made it impossible for them to achieve any success. That these energetic and highly capable bishops ever survived such odds is one of the remarkable historical facts of that day.

February 5, 1889:

> "The Lenten Rule for this year, as appears in the Montana Churchman, includes a daily celebration of the

> Holy Communion in every place where we have a clergyman. Daily Morning and Evening Prayer. A half hour of spiritual reading every day. If you are accustomed to making your communion once a month, make it every week; if every week, make it twice a week. I expect the clergy to maintain this rule for themselves and the people. If they fail in this, I shall certainly remind them of their failure, and if they don't like it, they can leave Montana. I stand by my clergy and expect them to stand by me, and be faithful to their work or out they go."

The entry of America into World War I, brought this era in the life of the West, and of the Church, to a sudden close. These first bishops had added greatly to the office and work of a Bishop in the Church of God, and this was reflected in the next generation. Men of refinement, Christian gentlemen, fatherly, mild, pietistic, devotees of genteel and pious poverty, came into the picture. On the economic front, this was the era of the scissorbills and the hunyockers:

> "Come to Montana! Pacific climate! 160 acres free! The railroad will provide absolutely free transportation to any family who will join us in this land of milk and honey! See your travel agent."

Thousands upon thousands did so. Coincidentally, there had been three wet years, and even the badlands bloomed green and flowered. The West filled up with dampland farmers, bank clerks seeking a new life, escapees from drab offices, the economic slaves of another part of the country, and unmarried schoolteachers with child. By 1923, the drouth had come. All were starved out and left the country. To this day, the shanties, the soddies, and the shacks lean away from the wind on these trackless prairies. God was once again the absentee landlord. Towns grew up and disappeared in a year's time. This was enough to break any bishop's heart. The boom-or-bust cycle was now on in earnest, a slight recovery and then the great depression. The Church did not come out of this tragic and hopeless period until the mid-forties, three bishops later. The country had fewer inhabitants than it did in 1900, and the spirit of defeatism was everywhere, and in every part of life. How these men ever survived and kept the

Church going through these years is one of the unexplained miracles of all time. They are unsung heroes, for they never had the opportunity for greatness, only quiet, sacrificial heroism.

They could never plan. They could only struggle to keep their heads above water. Their energies went into keeping churches open and trying to have the services of the Church available, at least once a month, in most places. These men were victims of tragic circumstance,—and stuck it out to the end. Their only strategy was how to outlast. Their only tactic was to endure. Their only alternative, often, was, "I will go there myself."

The last fifteen years has seen a dramatic change in this vast area called "Marginal America." Now the disappointments, heartaches and paralysis of forty years are being replaced as the Church attempts to learn anew Her nature and function for an entirely different kind of life.

II

The Episcopal Church has always been prone to try to solve problems before defining them, and to going ahead without evaluating what we are up against. Today, three out of five of our boys and girls leave the area by the time that they are eighteen. They do so for economic and romantic reasons. The statistic crowd views with alarm the fact that the Church does not show any great growth in this portion of the kingdom. This is because they do not see that we live in areas that are populating our metropolitan areas with our children, and that the marked growth in Suburbia is not because of generation there, but migration from here, and the Church goes to great expense to evolve a complex method of revealing the obvious. The Church, elsewhere in the land, will only be as informed, articulate and dedicated as we make it out here. A stream can rise no longer than its source.

Therefore, if the Church is expecting Her city and suburban parishes to be spiritual forces in these thousand neighborhoods, She will have to recognize, admit and reconcile Herself to the fact that a strong Church begins in this vast land, and until the job is being done here, She will never amount to much anywhere else.

Then, too, there is still the feeding and caring of those who stay on here, for the noise of strangers has to be put down at home, too. This land of magnificent distances, endless waves of plains, and the shining mountains is critically necessary for the growth of the life of the Church, and She had better wake up to it soon.

Well, what is being done? It has been made possible and desirable for a priest to live and work here. This is being accomplished by paying him as good a stipend as he could find in the city. New vicarages are being bought, modern homes that keep a wife happy, and therefore keep the husband on the job. Stewardship is being taught, and giving is increasing at a high rate. We are paying our bills.

But greater than these things, we are becoming aware of the nature and function of the Church, and what OUR mission is in the total life of the Church. Therein lies a story of the attempts of a handful of priests and laymen to reawaken a slumbering and self-pitying Marginal Church. Because the defeatism lies so deep, and the discouragement lasted so long, real pain is involved in restoring the Church and Her life.

When we started infusing new life into parishes and missions, there were some formidable obstacles to overcome. One thing that had to be learned the hard way was that the people simply were not interested, mainly because they had lost the vision, and could not see the vocation of the Church or the possibility of ever realizing it.

The Church had become a building for the spiritual elite. The minister, when they had one, was the private chaplain to the dying remnant. Rectories and vicarages became hostels where migrating clergy rested en route to or from the East for a few months, and then pressed on eastward to the Diocese of Metropole or westward to the Diocese of Poppyfield. Eighteen months had been the usual tenure for many years.

It is no wonder that the people looked at new ideas with a dubious and critical eye. There was unanimously a vote of "no confidence,"—that this could never be carried off. What was first attempted was to procure men who had a clear idea of the function of the priest in a western community. It was explained like

this: The priest has three roles or functions in a community, priestly, prophetic, pastoral. That is, he is priest to a handful; a spiritual director, confessor, administrator of the sacraments and conductor of services of public worship. Secondly, he is a prophet, or a better word, a teacher. He is one who instructs constantly in the faith and practice of the Church. Thirdly, he is pastor to the whole area, regardless of who the person is or what condition he may be in. Where else could a man receive absolution? Where else could he receive objective and sound instruction in the spiritual facts of life? Where else could he join Alcoholics Anonymous? The priest was once again in the position of being the "parson," or the "person" in the community who had the experience of the Church after 1900 years of working with people behind him.

This idea was usually accepted, with reservations, and a priest would go to work. Immediately he would run into great resistance of a peculiar kind, a kind that was never understood by the people who resisted until almost too late.

We learned the hard way that 1% of an area, or a community, constitutes a 'stabilized group,' that is, persons could identify themselves with a group of persons about this size. They were obviously important physically to take up room, financially, to take up their share of the cost, spiritually, to be a continuing agent of the ideology. When others became attached to this body, it diluted his importance, physically, financially and spiritually. When this grew to a proportion that threatened his identity, and he became aware that there were many here now that had not borne the burden and heat of the day, he felt threatened, ignored, imminently to be ousted. What was the cause of all this? That new rector and his strange doctrines, that's who! He will have to go! Faults and criticisms would make his position intolerable, and unless the bishop stepped in and rescued the situation, all was lost.

These congregations had also become conditioned to apathy, indifference, struggling for survival, used to mediocrity and failure. They did not know how to react to the promise of success. A full church made them nervous! When we learned not to argue, but to extend the area of the other man's anxiety, it became possible for a congregation to experience in the Church the re-

demptive process at work, not without pain, of course, but with fruit. This invariably resulted in spiritual growth for both priest and people. I should include bishops, too, I suppose, because I was the object of a two-year wrath for starting all this.

Our men are community men in the sense that they are accessible and available on Main Street. We have learned by experience that if our men occasion public places and are present at community affairs, it offers an opportunity for the troubled and the doubtful to size him up before they decide to trust a preacher. By being active in the community, I do not mean being president of service clubs, nor heading various committees on community projects, but simply that the man is always about wherever people are gathered together. This involves daily visits to the local restaurant for coffee breaks; it also involves at least one daily visit to the community hospital to call on all those who have no one, and to call on those that they have been asked to.

We have been placing a strong emphasis on the teaching Church; we have urged continuously that sermons be instructive addresses on the Faith and practice of the Church, and their origins, and to lay off tedious homilies. In most of our churches now, we have adult Sunday morning classes, where free discussion is possible along with instruction. The Family Service, in most places, has replaced the eleven o'clock Holy Hour. We use specially prepared propers for these Sundays that have been selected and re-written for our congregations, which we believe are much more relevant and intelligible than many of the Lectionary assignments. Evening communions on Saints' Days are becoming common practice.

Our Confirmation classes follow the conventional method, and then we also have other ways; one that some men have been quite good at. It's what would be called a "brass tack" group. In some cases, this constitutes a weekly corporate communion of the Vestry, or of the men of the Parish or the Mission, after which they adjourn to a local restaurant for breakfast. A subject for discussion, informally, invariably can come out of this with a little intelligent direction by the Priest. Then, too, this is also done in some places with a corporate communion on another day for the

Youth, and still a third for the women at an hour that is convenient for each.

Camp is the "big deal" out here with our boys and girls. We run a continuous summer program and give our Youth an intensive and thorough week of instruction at each camp period. Our thinking behind all of this is not only to inform and enrich our boys and girls, but to prepare them in such a way that when they leave us, after they have finished high school and go elsewhere to live, they will feel at home in whatever Parish they live, and can be reasonably assured that the worship of God will be familiar to them.

We have begun to increase the number of our retreats, thereby building up slowly a host of laymen who are informed and articulate Churchmen.

In the area of Liturgy, there is much to be desired, from an ideal point of view, I suppose, but here again, we have not adapted to England or to the East coast, but we have developed our own norms of Liturgical worship, which include the use of vestments, which omit the preparation and the Last Gospel, and in which there is nothing the people would regard as extra or unnecessary. This mode of Eucharistic worship has been made quite intelligible, and I think that we will leave it for the time being, right where it is.

We have been doing some experimentation in other areas, such as locally produced TV programs, and the use of radio. One thing that some of us have succeeded in doing, is the taping of a Teaching Eucharist, complete with choir and congregation. This is narrated and prepared explicitly for a thirty minute program on radio. This tape is then given to each local radio station, and then the sermon, twelve minutes in length, is inserted. In this way, whenever there is a Sunday morning break in the scheduled program, the Episcopal Church is on the air. Admittedly, it is difficult to get many young Priests to see the great value of this, though most of them have their turn doing a twelve minute meditation daily every month or so on most of our local radio stations.

We are still struggling as everyone else is, with making the

Faith relevant and intelligible to people who are hungry without an appetite, who have eyes and cannot see, and ears, but a difficult time listening. Our Diocesan paper, The Evangel, is not just a folksy, Diocesan newsletter, but in crude words, is more of a propaganda sheet in terms not only of teaching the Faith, but also in news stories from around the Diocese that relate its observance.

We are always ready to experiment with new ways of teaching the Faith and demonstrating and showing its practice. The clergy meet together as frequently as they can in various areas, and at times together, to discuss the matter of program, tactic, and strategy, and how to penetrate the dull mass of these communities who know not the Faith once delivered to the Saints.

And so, ten new commandments for a Church that will face its vocation, purpose and responsibilities came into being. Inasmuch as it is not only in Marginal America that this crisis must be met, but everywhere in the Church, here they are:

1. The Church must place the Faith and Practice of our Apostolic ancestors first in Her interest, thought, and action among the people.

2. The Church must face the opposition between Her God-centered demands and the demands of a modern society, whose ways and thinking are man-centered. She must expect and anticipate losing those persons who are hangers-on—the nominal Churchmen, and those who are easily offended, but She will win new adherents who are alienated by our present timidities and compromises.

3. The Church must accelerate even more Her teaching on the nature of God and man as creature and servant of God. We must teach in such a way that people are confronted with a definite personal commitment to God, which shows itself in a unique way of life consistent with our Lord's teaching.

4. The Church must continue to examine and improve intelligently Her corporate worship of God and the private prayer of Her people by abandoning all forms of worship that have become meaningless because of man-centered content. The Church's wor-

ship must consist in adoration of, and entrustment to, a God who is external to the worshippers, and above things human.

5. The Church must realize that while foreign Missions are of command, they are ridiculous unless every congregation sets out to do something about its own condition first, and then about its own community.

6. The Church and Her congregations must cease all attempts to conceal from Herself and the world the smallness of Her achievement. She must debate less and produce more. She makes extravagant claims and remains ordinary. This must cease.

7. The Church must come to realize that the evangelizing of the world, involving the conformity of man's conduct to Divine Will, is the laymen's job. The Clergy exist to train and empower the laity. The latter must do the work, because the very nature of the Priesthood militates against it.

8. The Church must insist not only on a better type of layman, but laymen who will allow the Clergy to be Priests of God and not to be expected to do the laymen's work. Our Clergy must no longer be overworked and unemployed—overworked in areas for which they are not trained and for which they have no vocational requirements, nor remain unemployed in areas for which the Church has wisely trained them.

9. The Church must make it plain that She does not regard Her properties, organizations, and enterprises as ends in themselves, but as means of restoring God's children to a right relationship with Him.

10. The Church must eradicate from Her life and fabric all the left-overs from Respectabilianism—rid Herself of the curse of Racism, the tragedy of caste-consciousness and remove completely the idea that the Episcopal Church is for the elect of the community and the world. She must stop trying to spell G-O-D with the wrong blocks and restore the Church to Her rightful place in society, wherein She will not have to sit at the side of the road begging for existence and dependent on the casual gifts of time and money, but is made free to stride across the world on the ministries of Her risen Lord.

We are saying this to the whole Church.

A Sermon By The Rt. Rev. William H. Brady Bishop of Fond Du Lac

Delivered at Nashotah House
May 4, 1961

"As The Father Hath Sent Me
—Even So Send I You."
"Endue Thy Ministers with Righteousness and
Make Thy Chosen People Joyful"

How is my priesthood to make a difference in the life of the Church? In God's work of redeeming souls? This is a question that I am certain each of you has asked himself many, many times since being here in this Seminary. Indeed, I am convinced, you asked yourself this question many times before entering the Seminary. And I recommend to you that this is a question to which every priest should address himself frequently throughout his ministry. What difference does my being a priest make to God, to God's Church, to God's work of redeeming human beings? I believe that you have come to this Seminary, that you are seeking the priesthood of our blessed Lord, because you have found an answer to that question that makes your vocation an inescapable obligation to Almighty God. And I believe that just as you are now bringing your life into conformity to the answer God has given you to this question, so you must ever strive to keep your life in conformity to it.

NOW, you ask yourself: How is my priesthood to make a difference? In the years to come, you will ask yourself: Is my priesthood making that difference? And your answer to that latter question will be in the affirmative only as you bring to your priesthood something new under the sun; something the Church has never had before; something God's work has always been without; something God can have in this world only in you—namely, your own holiness of life.

Jesus spoke to His apostles and said: "I have chosen you and ordained you and sent you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

The contribution that each of us is called to make to God and to His Church and to the salvation of His people; the contribution—the only contribution—that each of us can make that will make a difference to God in His Church and in His redemption of human souls is our own holiness of life. That is the contribution we can make that the Church has never had before; that is something the Church can never have unless we consecrate ourselves to God. Our priesthood will make a difference if we so consecrate our lives to God in His Church that our hearts and souls and minds and bodies can be filled by Jesus Christ with Himself, so that He can live again on earth in the human lives we have given Him.

Plans and programs and all that sort of thing may be helpful; they may be tremendously rewarding but they must always be seen for what they are: aids in doing the work God has called us to do. Our Divine Saviour saved men and women during His earthly ministry through His personal touch, and He continues that personal ministry through you and me and all those whom He calls to be His priests. Your priesthood is meant by God to make a difference; your priesthood will make a difference even as Jesus Christ lives anew on earth in your life, the life you give freely and completely to Him. It is not your administrative ability that God needs, though He may use it; it is not your brilliant

mind, though He may use that; there is but one thing God waits for and wants, and that is you. For just as you give yourself to Him, He lives on earth again, and through your arms, made His, gathers souls into His everlasting love.

Then I would have you think with me this evening of your own spiritual lives. For it is through prayer that we give ourselves to God and He comes to live in us and work in us. We can do our own work without the help of God; but we cannot do God's work save as God in us does it. That to pray is to work is absolutely true, for when God comes into a human soul that soul has to let God use his body for His work.

The most important thing in our prayer lives is our rule. I am sure that each of you has a rule of life. I know that in these years in the Seminary you have had time and opportunity to become acquainted with many different rules of prayer. I hope that you who are seniors are now keeping the rule you believe to be the best for you in your ministry. I have no desire or intention of trying to give you a rule of prayer but I want to make some comments that apply equally well to all rules. And the first of them is this: You are now thinking in terms of keeping your rule, and that is well. We must ever be on our guard against any infraction of it. But here is something you are going to realize before many days of your ministry are passed; you don't keep your rule, your rule keeps you. Don't look upon your rule of life as a burden to be borne; or, as a chore to be done; but rather see it for what it really is: the instrument of Almighty God that keeps you in steady progress in the love of His most sacred heart.

Certainly, your rule includes the daily recitation of Morning and Evening Prayer. I wouldn't argue that these two are the finest of all types of daily offices but they are the Church's offices and we cannot be loyal to the Church in any department and disloyal in prayer. We may add to those offices but we may not substract from them. So I assume you say these offices now and that you will continue to say them all the days of your life. The heart of them is the psalter—the whole psalter, let me emphasize, as received and used by our Divine Lord. We speak of the liturgical value of the daily Offices in the sense of the whole Church throughout the

world offering the same prayer; in the sense of all its priests, no matter where they be, reciting the same devotions. And that is wonderful. But to me a far more wonderful thought is that of the priest of Jesus Christ using in prayer the same thoughts, the same sentences, the same words used by our Lord Himself in His earthly ministry. Truly in the priest reciting the psalms, Jesus continues His life of prayer. And just as we let Him speak through us in prayer, so will He be enabled to speak through us words of wisdom and comfort and guidance and strength to all those who come to us seeking Him.

And, of course, your rule includes regular and frequent, and if at all possible, daily, offering of or attending the Holy Sacrifice of the Altar. For otherwise, how can you live as a priest? How is a priest different from all other men? He only can offer the Holy Sacrifice of the Altar. From his power to do that come all of His other powers. And if he neglected to do that which alone is peculiar to his nature, how can he be natural? If the offering of the Holy Sacrifice is the highest privilege and blessing of the priesthood, if that is the one command of worship given us by our great High Priest, how can a priest expect to live in the highest and loveliest and most effective priestly manner if he neglect it? Never.

And then your rule must include a daily meditation. There is one important thing to remember about your meditation: The time set apart for it is God's time. It isn't a time to make up a calling list, or to plan a program for the auxiliary, or to lay out a parish budget, or to work up next Sunday's sermon—though all of these tasks might be much better done on your knees; but your time for meditation is time you give to God for His use—a time in which He can speak to you.

So be faithful to your rule of life no matter what it calls for. Through that rule, God will guide you. Remember: the most important work of a priest is his life of prayer. For by prayer, and only by prayer, can he bring his life into the life of Jesus; and only through prayer can he receive Jesus into himself. A priest whose chief object in life is to win souls to the glory of God must make prayer a matter of special and peculiar obligation. For by prayer he becomes united to God, and through priests united by prayer to

Him, God carries on His work. The worst economy a priest can practice is to economize in prayer. We can do our own work without prayer but not God's. For God's work can be done only by God Himself—and God can do that only as we let Him do it through us. If we neglect our prayer lives, our priesthood, our parishes, all of our work for the salvation of souls becomes nothing more than any other human being could do. Save of the rarest instances, the saying, "to work is to pray" is a snare. We need to remember that St. Benedict had those words painted on the inside of the Chapel doorway for his monks to read as they went from prayer to work.

"Abide in me and I in you for without me ye can do nothing." When I was a student in the Seminary, Evelyn Underhill was one of the authors of the day. We read and ate and slept practically everything she wrote. Of it all, one little pamphlet, containing two addresses she gave to the clergy of the Worcester convocation, England, still haunts me. It was entitled: "The Parish Priest and the Life of Prayer." And the thing that still haunts me about it is the fact that a lay person felt it necessary to rise up and say to priests: "For God's and for our sake, Pray." And I am convinced she was speaking not just her own mind but the hearts and minds of all our laity. "For their sakes," our Lord prayed, "I sanctify myself." So must we.

The priest must guard his life of prayer with all diligence; his life of prayer must be to him what it was to Jesus: the very meat of his existence. The priest must be a man dedicated to the life of prayer, for in the degree that he is so dedicated he will be united to God, and through him and in him God will do the work for which He called him to be a priest.

"As the Father hath sent me; even so, send I you."
"Endue thy ministers with righteousness
And make thy chosen people joyful."

Commencement Sermon

Delivered at Nashotah House
May 25, 1961

BY THE RT. REV. JOHN P. CRAINE,
BISHOP OF INDIANAPOLIS

I trust I may be forgiven for a few personal words here at the start. This is a homecoming for me. My grandfather graduated from Nashotah in 1865. My grandparents were married here and buried here. It is a very great privilege to pay in a very small measure some of the debt I owe to Nashotah and to express my gratitude for this invitation and privilege.

I would like to talk to you about the work of the Church and the task of the priest, very simply. The work of the Church is like the work of Christ Himself, to restore the broken relationship between God and man, to carry forward the life of Christ, to communicate the life of Christ and to develop in the faithful Christ-likeness. St. Paul expressed it, "to grow in the stature of the fullness of Christ." Christ-likeness is the aim of the Church. The work of the Church is not to make men good, although if it does its work well, goodness should result. The work of the Church is not to reform society; however, if we live faithfully the life of Christ's society will certainly be enriched. The work of the Church is to make men like Christ, to make men in Christ, not to make men good, but to make men holy; holy as Christ is holy.

Have you ever watched a little child in a whole crowd of men? Looking almost scared at the forest of legs through which there seems to be no escape and seeking somehow to get through to push around and get around these people. Tragically sometimes adults do not outgrow this. We continue to see people as something to be gotten around, something to be used, something to be

escaped from. The task of the Church is to see people as people through the eyes of Jesus Christ, to see into the lives of people. To understand our hungers, our needs, our affections, our desires to live for something otherwise. How wonderful it would be and how wonderful it would become to be able to look at people as Christ looks at them; to look at them with that understanding, that compassion, that comprehension, that imagination that Jesus had. How wonderful it would be to learn to walk with the dignity and confidence that Jesus had; how wonderful it would be to learn to think as Jesus thought. Now, this is the task of the Church: so to cultivate within ourselves the image of Jesus Christ that we learn ultimately to look at people as Jesus looked at them; to walk as He walked, to think as He thought, with compassion, tenderness, understanding. The task of the Church to develop this Christ-likeness and, as in any task, it should begin within ourselves. If we do not begin to reflect some of these qualities, then the task will never be communicated to those to whom we represent Christ's holy religion.

Now, having said this I want to give you three words—qualities of the Christ-life which we need to recognize and build upon.

The first word is authority, derived from the authorship of God. Always remember as a bishop, priest or deacon or layman this is a conferred authority. It is not ours, we are simply its bearers in this day and age. The custom of using the title of the bishop's see instead of the name is always a reminder of this. His is a conferred authority. This is an age seeking authority. Why more so than other ages? Because we have returned interestingly enough to a nomadic age, the age in which the figure of the shepherd was a very real figure. It is now normal rather than abnormal for people to be uprooted and therefore all the standards of life, moral, ethical and otherwise are in the process of change, and as a result, this is a time of chaos with people looking for authority; they desire it, they seek it, they need it. And they are choosing it in various areas today. We are men of authority and men under authority. The shepherd figure is still a good one.

I often think of it in the service of the Institution of a Rector, a service peculiar to the American Church. There the Bishop, the

successor to the apostles, the shepherd of the flock, confers this authority upon the priest who will serve as rector of a parish, the authority to administer the sacerdotal rights of this parish in His name. It is a conferred authority; there is a chain of command. It is important in the clergy family of the diocese that the bishop recognize his responsibility to his priests, and the priests recognize their responsibility to their Bishop. We shall not exhibit before the world the authority of Jesus Christ until we remember this kind of authority.

It is important for us to recognize the words which are so often used as proof texts for the ecumenical movement: "Other sheep I have not of this fold . . . and there shall be one fold under one shepherd." Actually we have been guilty of misrepresentation here. So often in the Episcopal Church the priest has served only as chaplain to already converted Anglicans. He has not seen his task as Christ's officer in this community. We realize this very much in the Mid-west where Anglicanism has never really taken hold in strong fashion. We call a priest to be rector of a parish in a community of 50,000 people and we say we are calling him to administer to 250 communicants there. Is it any wonder the church loses its vision of authority? The knowledge that Christ died for all men is very real to us but we often fail to reveal it to the community.

Secondly and following quite naturally upon this is the word Discipline. We are men of authority; we are men under discipline. Of course, this is an interior quality; the discipline begins in us. Reflect on the three professions which have historically molded the lives of men: law, medicine, theology. In the 18th Century theology was the fat cat; in the 19th century it was law; in the 20th century the doctor is the great high priest of our society.

We have to restore to our vocation discipline; and the only way we are going to restore it is to begin with ourselves. You can't teach what you don't practice in this case and it must be taught in the sense of man's salvation. Part of the discipline of a priest is to remember always this: it is not just simply in the ulterior motives that we exercise discipline upon ourselves and ask others to follow us in Christ; it is part of a concern of man's eternal soul and concern for

Jesus Christ that men may learn to minister their lives and order them in such a fashion that God can use them.

Finally, we are men of witness. Jesus said you shall be witness to me in Samaria, Judea, and to the utter most parts of the earth. This will always be our task. The people who had the opportunity of knowing Jesus in the flesh were so little moved by Him, so little aware of what He stood for. We have adopted the expression 'the doubting Thomas' into our vocabulary, but it isn't only Thomas who doubted. There is an account of the post-resurrection appearance of our Lord where He showed all the disciples His side and hands that they might recognize Him. In the Gospel of St. John, there is an attempt on the part of our Blessed Lord to prepare the disciples for the coming of the Holy Ghost, yet it never happened until they began to practice discipline. He said on the day of the Ascension that they must return to Jerusalem and be faithful in their prayers; and ultimately the experience of Pentecost happened. Now, we do not become witnesses without first of all becoming men of authority and men of discipline. Again this is an interior quality. The gift of the Holy Ghost comes at a time when we are disciplined and trained and we learn to be un-self-conscious. Our Blessed Lord had that capacity always because of His close contact and confidence in God because of His oneness with the Father. He had that quality of un-self-consciousness; He knew who He was. And the capacity to witness comes at the time when we are so confident of our orders and of discipline that God can free us from the burden of self-consciousness. The tragedy of the extremes which exist in the Episcopal Church is the tragedy of self-consciousness—catholic exclusiveness shutting people out; the tragedy of reform; the tragedy of inclusiveness and sentimental softness. We should repudiate these extremes because we have these gifts, and it comes as a measure of the life of Christ, the order, the authority, the discipline and also that witness, that concern for people which was deep in the heart of Jesus Who was intent upon restoring the broken relationship between men and God. This is the work of the priest and the work of the Church. May God give us grace and strength always to suffer the role He has chosen for us to play in this day and this age.

After Co-operation, What?

BY WARREN H. TURNER, JR.

I'm going to talk about the Episcopal Church and its ecumenical vocation, in the hope that this may elicit further questions from you. This is in no sense intended to suggest answers but rather to raise questions.

There are several reasons why I feel that the problems and issues raised by the drive for reunion need careful and extensive thought, talk, and prayer. First, consider the significance of the Ecumenical Movement: It is sweeping influentially across the life of nearly all the churches, so that today the word "ecumenical" is being used prominently and openly in Rome, too!

Second, I don't see how one can talk about the mission of the Church without giving prominent consideration to our calling to be God's agents for the collection of all mankind into one fold. So, how can you talk about the Church without talking about its ecumenical vocation?

Third, there is the very practical fact that the Ecumenical Movement is now 50 years old and showing signs of age. That is to say, we have now behind us various attempts at reunion and various attempts at inter-church co-operation. Many, but far from all, of the attempts at organic union have failed. Most of the inter-church co-operative effort has been limited to but a fraction of the Christian world. The fact of the matter seems to be that the Ecumenical Movement, particularly in its organized manifestations, may well be approaching an important crossroads.

Fourth, I would say that if we really mean what we are writing, saying, and praying about the ministry of the laity, there are real and pressing ecumenical implications that must be taken prominently into account. If the renewed concern for evangelism and the involvement of the laity in it were, in the last analysis, to

boil down to an intensive drive for denominational membership, I can say with considerable feeling and even more assurance that this would be a distortion of our mission *to be* the Church.

And fifth and last, we would leave you with a very incomplete picture of the life, work and concerns of the National Council if we did not give specific attention to the Ecumenical Movement. Indeed, this is one of the most insistent facts in the work of the Council. It penetrates to some degree every area of our work and influences much of the thinking of the Council.

Now, if the Missionary Movement was indeed the most significant development in the churches in the Nineteenth Century, the Ecumenical Movement occupies that position in the Twentieth, in my opinion. And we Anglicans have a special responsibility, both past and present, in this whole business. The Catholic understandings that we assert in the Creeds impel us to a special sense of responsibility (and sometimes of guilt) in the drive for reunion. For we cannot say the Creeds and mean what we say without asserting ecumenism. You might even say that accordingly, we Anglicans are especially well prepared to pray and work for the recollection into one of the Broken Body of Christ, for the healing of our unhappy divisions.

And so the Episcopal Church, and particularly her Presiding Bishops, the National Council and the Joint Commission on Ecumenical Relations have been constrained to take positions of leadership and even prominence in the formation of organizations, which in an imperfect way reflect our Catholic hope and expectation. Indeed our Church called in 1910 the first Faith and Order Conference. This and other historical facts, then, are symbols of our commitment to the principle of "One, Holy, Catholic, and Apostolic."

And yet within this movement, and quite specifically within the National Council of Churches, we have to confess that our position is an uneasy one. You and I find a deep meaning in our liturgical life. The Church Year and the Liturgies of our Prayer Book which are the warp and woof of our Corporate Worship, are so central and rich in our life that busyness usually takes a second place in our life as a Church. The non-liturgical members of the

National Council of Churches, who are by far the majority, have a quite *different* life and consequently a quite different concern for — and influence on — the shape and work of the NCC. The very fact of their liturgical sparseness — the absence of a corporate life centered in liturgy and sacrament — has encouraged them to tend to concentrate on preaching as the focus of their worship. But see how impoverished worship then becomes! When this falls short of providing the fullness of corporate Christian living — as it must — then these churches often look to *program* to fill the gap. So then, many of them are driven to seek more and more to make common cause to develop action programs for *their* corporate life as the primary expression of the corporateness of us all under God. There tends to be, consequently, a seemingly endless proliferation of programs designed to stimulate interest in, and activity concerning, the life of the community.

Now, this is not to suggest either that "program" is bad, or that we should not be bearing and sharing our witness in these ways; it is rather to underscore the thought that Episcopalians participate in and undertake "program" in this sense in a context which is not shared by most of our sister non-Roman Churches. This means, then, that as the National Council of Churches responds to the expressed program demands and needs of the majority of its members, our position in the community is characterized by a kind of restlessness. This reflects the fact that, on the one hand, we are eager to commit the treasures of our Anglican heritage to promote the cause of reunion; and that on the other hand, the life and work of our national expression of the Ecumenical Movement tends to gravitate around things that are not central in our ethos.

Now, I take it that we rejoice in and treasure our God-given vocation to press the ecumenical cause. I take it that Episcopalians intend not to waver until all the members are reunited in one Body of Christ. I take it that we also see Faith and Order as being at the heart of the matter. But, as we appraise the U. S. body created by the churches to express at once their oneness in Christ and their human disunion, I think we must say in all candor that the tendency is for the National Council of Churches to be centered more in Life and Work than in Faith and Order. Any ecumenism

which is limited to areas of work in which the denominations have no disagreement in principle cannot long ignore the substantive differences among the churches without jeopardizing the insight which gave it birth, the insight that the Body of Christ must again become whole.

And incidentally, there is another source of uneasiness; for those of us in the Catholic tradition one of the glories of the Church is its continuity in space/time as the Body of Christ. We have roots that extend continuously through twenty centuries and more. So it came as a shock from which I have still to recover to hear a leader in one of the Churches say to other NCC members — as I did recently — "When our Church was founded fifty year ago" — and another — "We need badly to bring up to date the statements of purpose of our several churches." I take it that all Anglicans rejoice in the historicity of the Church, in the Christian continuum since Pentecost, and in our given mission.

Please don't misunderstand me; I am specifically *not* suggesting withdrawal from the NCC. What I *am* meaning to say is that we need to be even more perceptive and take even more leadership in the drive for reunion. The cost may be that for some time we will be overly involved in things which we see as more derivative than central in the mission and therefore the life of the Church.

And I think it is interesting to observe a rather fundamental difference between the National Council of Churches and the World Council of Churches. This is a difference in structure and in method of operation; as a consequence the World Council is an altogether different breed of cat from our own National Council of Churches. In the World Council, there has been considerable emphasis on study. In the World Council there has been continuous attention to faith and order and to studies of many of the religious issues and opportunities of our time. And great care is taken to separate organically and operationally all sections of the World Council having to do with study from those having to do with action programs. My own particular pet thesis is that the *National* Council of Churches could profit by more study and less action, somewhat on the model of the World Council of Churches. And I think that there are some indications of movement in this direc-

tion. You will recall that it was at the insistence of the U. S. Conference of the World Council of Churches that a Division of Faith and Order Study was established two years ago in the National Council of Churches. Incidentally, the officer who heads this up is a priest of our Church and he reports to an Assistant General Secretary who is also an Episcopalian. Another step in this direction was taken when the General Assembly of the NCC met in December in San Francisco. At that time, the Assembly authorized and gave heavy support to Comprehensive Long-Range Planning. I believe this action may mark the addition of a new dimension in U. S. ecumenical life, which from my point of view is a step in the right direction.

But, to return to our ecumenical vocation, there is another facet of this business that troubles me. I would be willing to go so far as to say that an absolutely essential prerequisite to any vital movement in the direction of reunion is dialogue. And I think it is true that, by and large, the churches or denominations or sects or whatever you please to call them have been traditionally happy to live relatively self-enclosed lives. Insofar as they have talked about polity, or comity, or faith or order at all, generally they have been willing to particularize the discussion to the tradition of polity, comity, order and faith that is immediately their own. Now, of course, the great exception to this has been the leaders of the churches. But this is precisely why I see a growing and potentially very great problem. For unless the man in the pew and the parish priest enter into earnest conversation about the Church, mission and obedience with members of other churches, the Ecumenical Movement will become an ecumenical standstill. To the extent that we are not continually preparing ourselves for these conversations and carrying them on in our parishes and missions with persons in other congregations, to this extent we are radically limiting and even jeopardizing ecumenical possibilities.

Does the fact that such local dialogue is so limited in frequency and extent indicate that we are not fully committed to our ecumenical vocation? Or is it that we are prepared to accept the form but not the substance of reunion? Or is it that when we say "ecumenical" we really mean "co-operative"? Now I would

want to be quick to recognize the size and complexity of the obstacles to the kind of conversations I am talking about. Nevertheless, I would suggest that if the Ecumenical Movement is indeed approaching a critical crossroads, and if the Episcopal Church generally is hard put to pursue its ecumenical vocation, one reason may well lie in the relative infrequency and even scarcity of ecumenical study and dialogue in our parishes.

One more observation and I am through. Episcopalians who have assumed positions of responsibility and leadership in the Ecumenical Movement are quite aware that this is not some sort of a pan-Protestant matter, so far as we are concerned. However, it is not always clear that the national leaders of other Christian bodies in America recognize this understanding. And it is much less clear that our own people generally recognize that we are talking about reunion of the whole Body of Christ. So my observation is this: We had better stop right now unless we are prepared to face the fact that ecumenism means that as soon as may be in God's providence we contemplate reunion of all Christian bodies. It is not sufficient to have begun and sustained continual and warm relationships with the Eastern Orthodox Churches and with the great reformation and post-reformation churches. We must press on to extend the drive for reunion to encompass Pentecostals and other sects, and the great Roman Catholic Church as well.

Oral Bible Reading —Self-Coaching

LYNN SURLES

The Reasons for Oral Bible Reading

The reasons for effective oral Bible reading are as numerous as the occasions for Bible reading; as diversified as the people who read. Priests and ministers read aloud in Church almost daily. Deacons and lay readers read at least once a week. Religious education teachers read during their sessions. Parents read during family meditations, sometimes read to youngsters at bed time. Parochial school educators read aloud for instructional purposes. Public and private school educators read for literary and informational purposes, in some places for devotional purposes. Literary artists, amateur and professional, read for dramatic and aesthetic values. Fraternity rituals, invocations, business association dinners, are other occasions for Bible reading. And on and on we go.

Most churchmen, sooner or later, find themselves in one or a number of these roles. But sometimes they don't feel too well equipped. Most of them have never had formal training in oral Bible reading. They would like to improve, but they don't quite know how to go about it. If they had a method, a way to proceed, they might be more inclined to embark upon a self-motivated "Bible-reading-improvement" program.

Perhaps we can offer a procedure of self-help that can make it easier for them to accept the practice and discipline necessary for acquiring this skill.

The Importance of the Reader's Over-All Purpose

A word about Bible reading in general. If we place the purposes of Bible reading into categories of liturgical, devotional,

informational, instructional, and theatrical, we see that the *purpose* will affect the interpretation. A reader would probably not read exactly the same way in dramatic, instructional and devotional settings. Other factors that affect style and interpretation are the Bible edition, the background of the listeners, the size of the congregation or class, dimensions of the edifice, acoustical conditions, amplification facilities, settings (army post, battlefield, hospital, convalescent home, catastrophe, etc.), and varying types of churchmanship. And yet there are certain common denominators fundamental to all purposes, occasions and settings. Though they will vary in degree they are ever-present, and an awareness of them is important to the reader.

These basics have to do with meaning, pronunciation, force, time, melody, eye-freedom and devout attitude.

A Seven-Step Method for Your Practice Periods

We can cast these factors into a seven-step method for Bible reading practice periods. These steps can help the reader whether he is inexperienced or experienced. The inexperienced man can go through them slowly and carefully. As he progresses in ability, he can follow them more rapidly, perhaps bypassing some. The experienced reader can use them for "warm-ups" for actual reading occasions. Just as an experienced athlete has his correct warm-up procedures, readying him for successful performance, so the reader can use his warm-up steps to insure effective reading.

Step No. 1 — Understand the Meaning

Read the passage or section through silently for its *meaning*. If you are in doubt as to historical or factual meaning, references such as Dummelow or Abingdon can assist you. If you find yourself in a quandary as to philosophic or doctrinal meanings, go to an authoritative person of your denomination who does know and who can steer you to added sources.

Meaning is all-important. If it is vague in your mind, it will be hazy in the minds of your listeners. The more clear the meaning in your mind, the more definite your interpretation to others. Bible meanings are a great challenge. There are primary meanings,

secondary meanings, fine nuances of meanings, richly suggested meanings, symbolic meanings, metaphorical meanings, allegorical meanings and hidden meanings. Seminarians, when first exposed to advanced Bible instruction, are struck by the depth of insight brought to Bible passages — to individual verses.

Step No. 2 — Pronunciation; Look up All Doubtful Words

Scan the passages to single out *every* word you do not know how to pronounce. Some of these will be very short words. A self-pronouncing Bible can be helpful here. The Westminster Dictionary is an excellent source. "The Vocabulary of the Church," by Richard C. White, is a serviceable aid.

Semantic implications of accents and regionalisms should not serve as rationalizations for omitting any essential part of a word or for stressing in a way that departs radically from the present universally accepted pronunciation. Both divide reader attention, hinder communication and the spirit of offering.

Step No. 3 — Read the Passage Aloud for Force

Force has to do with the amount of volume of stress placed on a word or phrase. Go through the passages with a pencil and lightly underline *every* important word and phrase. (If professional readers can mark up their material, you should not shy away from doing so, especially in the early stages of your self-coaching.) Read the passage aloud, stressing these words a bit harder than you think necessary.

Step No. 4—Read the Passage Aloud for Time

Time means rate of utterance, sense of *pause* and pacing. Go through the passage with a pencil, lightly inserting slash marks at the natural pause spots. Punctuation and meaning will guide you. Read the passage aloud, being aware of pace and pause. Pause at the slash marks a bit longer than you think necessary.

Step No. 5 — Read the Passage Aloud for Melody

Melody is associated with pitch. A good exercise for practicing pitch variation is to add the word "Bob" at the pause spots. Pretend you are reading to a friend of yours named Bob, with the purpose

in mind of instructing him as to the meaning of the verses. Strive for a "conversational" approach.

Step No. 6 — Read the Passage Aloud for Eye-Freedom

Eye-freedom will give you the confidence that comes from being able to look up from the printed page. It enables you to observe group interest and attention. Perhaps direct eye contact (tying up with individuals) is not necessary, depending upon your purpose; but communication will be enhanced if you look at the group.

Take the "sweep" technique. Look at your line and let your eye travel forward to the end of the sentence or phrase, then read the end of the sentence or phrase with your eyes up. When you come back to the page to "find the place," don't *rush*. Right here is where you will be inclined to flub. Take your time and your pace will be right.

Step No. 7 — Read the Passage Aloud for Devout Attitude

By devout attitude is meant the reflecting of personal qualities of sincerity, earnestness, conscientiousness, conviction, honesty, integrity. To reflect these qualities, focus on the fact that the words you are reading are the most important and urgent ever written. Love your material, and love your hearers.

SOME FURTHER COMMENTS

The tape recorder is almost a *necessity* for self-evaluation. Perhaps your church or your place of business has one that you could use. Perhaps you could purchase your own spool of tape. With the recorder you will progress more rapidly. You will hear yourself more objectively.

Record the seventh step. Play it back and analyze it in terms of *all the steps.*

How long should your practice periods be? How frequent? It varies according to abilities and purposes, but 1½ hours each week is a good pace. Depending on your talent and experience, 6 to 18 months should bring you up to acceptable standards.

During your practice periods, use short selections of Bible material. Four or five verses is plenty. It isn't the length of the

passage that is important to you; it's the *how* of your reading, the development of correct habits.

After you've reached a proficiency that satisfies you — and perhaps a few candid friends — you can omit the mark-ups; but "think" them.

If the purpose of your reading is theatrical or aesthetic, you will want to go further in the art of interpretation. You will be treating it as a fine art, and the elements of unity and harmony, variety and contrast, balance and proportion, suggestiveness, individuality, depth of characterization, etc., will come into play. For a full treatment of this, we suggest *Literature as a Fine Art,* by Professor C. C. Cunningham, Nelson, 1941.

A word concerning voice quality and diction. How can you acquire pleasing voice quality and clear diction? Imagine this (non-technical) "picture." Set it up as your goal, and, in time, you will reach the goal. A column of air is pumped up from the diaphragm. The air becomes sound when vibrated by vocal folds in the throat. Amplification of the sound takes place in the throat, mouth and nose. The sound is shaped as it crosses the lips, teeth and tongue. If you concentrate on this "picture" during your practice periods, you will pipe the air from "lower down," will relax and open the throat, will open the mouth and nose resonating chambers, will shape the vowels and consonants carefully with the lips, teeth and tongue. Bible material is excellent "practice" material for voice and diction. In time — think in terms of years — you will acquire a pleasant tone and clear diction to serve the great range of prose and poetry you are reading.

Oral Bible reading is a true challenge. Hearing the Bible read well can draw people to religious values. Hearing it read poorly can disappoint them, let them down. Poor reading, whether by the laity or by the clergy, is unfair (not to say disloyal) to the revelation and artistry of the men who originally spoke and wrote the Bible, and to the great effort and ability of their translators. Like other significant skills, it can best be acquired through training. Not everyone has the advantage of rigorous seminary instruction or professional coaching. Perhaps this method of self-coaching can help you and others.

* * * * *

ABOUT LYNN SURLES

Mr. Surles, of Lynn Surles and Associates, received his BA and MA in Speech at Northwestern University in 1941 and 1946, majoring in Interpretation. He taught at Colgate and Marquette Universities before joining business and industry. He teaches in the Continuing Education Division of Marquette University, evenings, and has conducted numerous institutes at the Management Institute of Wisconsin University, at Madison. One day a week Mr. Surles teaches Oral Bible Reading at Nashotah House. He is author of *The Art of Persuasive Talking,* McGraw-Hill, 1960, and *Human Relations and Accident Prevention,* National Foremen's Institute Press, 1955.

A Chronology

SOME EVENTS IN THE HISTORY OF NASHOTAH HOUSE

1834 The Rev. Jackson Kemper makes a missionary visit to Wisconsin for the Domestic and Foreign Missionary Society

1835 Kemper elected and consecrated Missionary Bishop

c. 1835 First white families settle in Waukesha County

1838 Bishop Kemper visits Wisconsin

1840 Bishop Kemper's visit to General Theological Seminary (May)

1840 James W. Miles (a Candidate from So. Car.), inspired by the example of 7th and 8th century English missionaries in Friesia and Germany, presents a scheme for work in Wisconsin (June 18)

1841 Bishop Kemper consults with John H. Hobart, Jr., James Lloyd Breck, William Adams, and James W. Miles at General Theological Seminary (Jan. 19)

1841 Bishop Kemper and Hobart arrive in Prairieville (now Waukesha), Wisconsin (Aug. 12)

1841 Adams and Breck, with Richard F. Cadle, arrive at Prairieville (Sept. 14)

1842 Breck and Adams arrive at Upper Nashotah Lake (Aug. 3); Hobart in east

1842 Breck and Adams take formal possession of Nashotah land (Sept. 1)

1842 Breck and Adams ordained priests in the Oneida Indian chapel on Duck Creek, near Green Bay

1842 The Blue House built

1843 Adams goes east — returns in 1844

1843 Hobart leaves the Mission

1843 The Red Chapel built

1844 The Brotherhood Organization fully developed

1845 Gustav Unonius ordered Deacon, the first graduate of the Mission to be ordained

1845 Bishop Kemper's Headquarters established at Milwaukee (Missouri having become a diocese and detached from his jurisdiction)

1846 Bishop Kemper buys land ½ mile east of the Mission at Delafield and occupies the small house with his children

1847 An experienced farmer given supervision of the 100 acres then cleared

1847 The Mission is incorporated as Nashotah House by charter from the legislature of the Territory

1848 Final patent to the land obtained and recorded (Feb. 11)

1848 The first Board of Trustees is elected

1848 Adams marries the daughter of Bishop Kemper

1849 The Rev. Martin F. Sorensen appointed first head of the Academy (Dec. 26)

1849 Breck starts east to secure fellow-workers (Dec. 27)

1850 Breck sends back his resignation as president

1850 The Rev. Azel Dow Cole becomes president (Sept. 1)

1850 The Associate Mission and the Brotherhood cease their old functioning

1852 Racine College is founded

1854 The Rev. James De Koven joins the faculty as tutor

1855-6 Bishop White Hall is built

1858 De Koven is placed in charge of the Preparatory Department at St. John's Hall, Delafield (Dormitory and meals at the House)

1859 St. John's Hall merged with Racine College, of which De Koven had been named president

1859 Corner Stone of the new chapel laid

1862 Use of the new (present) chapel begins on Trinity Sunday, though unfinished

1865 President's home built

1868 Shelton Hall built

1870 Death of Bishop Kemper (May 24)
His funeral held at the House (May 31)
"The cemetery gates will be kept closed until it (the procession) arrives" — from the funeral notice

1871 $25,000 endowment presented for a chair of Pastoral Theology

1871 The Preparatory Department discontinued at Racine

1873 The Convocation of Nashotah House (association of graduates) incorporated under laws of the State of Wisconsin

1885 Death of President Cole

1886 The Rev. Dr. George G. Carter becomes president

1890 The Rev. Dr. Walter R. Gardner becomes president

1892 Jubilee of Nashotah House (May 30 - June 1) — fiftieth anniversary of founding of the Mission

1894 The Cloister is built

1897 Death of Adams

1897 Prof. William W. Webb (Dogmatics) becomes president

1906 The Rev. J. G. H. Barry becomes president

1909 The Rev. Edward A. Larrabee becomes president

1910 The Donaldson Library built and the Cloister destroyed by fire

1915 Bishop White Hall burns

1921 The Rev. B. F. P. Ivins becomes president

1925 The Rev. E. J. M. Nutter becomes president

1932 Death of Canon Howard B. St. George

1933 Preparatory Department discontinued

1935 Arrangement with Carroll College for preparatory academic studies
The plan was discontinued in 1947

1947 The Rev. Dr. William H. Nes becomes president

1953 The Rev. Theodore White becomes president

1956 Bishop Kemper Hall built

1959 The Rev. Dr. Walter C. Klein becomes president

Anyone in possession of letters or other documents pertaining to the life and history of the House is requested to communicate with the Librarian. Such documents may, and in many cases should, be given to the Library for permanent preservation. At least it is hoped that they can be made available for use and study as occasion and need may arise.

The Rev. Imri M. Blackburn, Ph.D.
Professor of Ecclesiastical History

Editor's Note: Professor Blackburn is accumulating material for a full-length history of Nashotah House. He hopes to complete it in time for the celebration of our 125th anniversary in 1967. He wants to be as accurate as possible and will be grateful for the corrections and suggestions of our readers. The chronology printed above is in the nature of a trial balloon.

Seminary News

FACULTY CHANGES

The President and Dean of Nashotah House has just announced the appointment of two new faculty members, both of whom will assume their duties on September 1, 1961.

The Rev. James R. Brown, M.A., has been appointed Associate Professor of Old Testament. He is a graduate of Kelham Theological College in England and received his B.A. with honors in theology from Oxford University in 1952. He has specialized in Old Testament and Semitic studies, spending some time at the Hebrew Union College in Cincinnati. Since 1956 he has been rector of St. George's Church, Drummondville, Quebec. He is married and has two children. He has published a number of monographs and articles on the Old Testament and various subjects of general religious interest.

The new Professor of Ethics and Moral Theology is the Rev. Dr. Wilford O. Cross. Like Father Brown, Dr. Cross was born in England. He came to this country in childhood and has received all his education here, taking his B.A. at the University of Illinois and his M.A. and Ph.D. at Columbia University. Besides holding various parochial posts he has taught at Long Island University, Washington and Jefferson College, and the University of the South. From December 1950 until February 1953 he was President of Daniel Baker College. He is the author of numerous theological and historical works and belongs to the Southern Society for Philosophy of Religion and the Southern Society of Philosophy and Psychology. He will teach, in addition to required courses and electives in Ethics and Moral Theology, a required course in the History of Religions.

SUMMER SCHOOL

Last summer, Nashotah House instituted a summer school session for graduate study for clergy. Because the venture was highly successful, it will again be held this summer, and presumably every year hereafter. Of those attending, some are doing work toward an S.T.M., others are using credits earned here toward the fulfillment of requirements elsewhere, and others still are using this opportunity to brush-up on past work and to become informed of modern trends and developments in the field of Christian scholarship, while having a thoroughly enjoyable time in doing it.

Each regularly enrolled student receives two credits for each course taken upon the completion of the assigned work and passing of the examination. Others, not pursuing a graduate degree, will attend the lectures and participate in the full life of the school, but will not receive graduate credit.

The faculty for this summer continues the same high standard of scholarship established by last summer's faculty. Four courses are being offered, again in the same general areas as those of the first summer school. The Rev. Vincent F. Pottle, S.T.D., will teach a course in the Intertestamental literature, with special consideration of the Apocryphal books as a background for the study of the New Testament, and the New Testament doctrines of the Messianic Hope, the Resurrection, the Kingdom of God, sin, etc. The Rev. Canon George E. De Mille, M.A., S.T.D. will present his lectures on the history of the American Episcopal Church, with special attention being given to the Catholic revival. The Rev. Arthur A. Vogel, Ph.D., will lecture on "The Christian Person," an effort to describe man as a person in the light of contemporary thought along this line, and to relate this person to such Christian concepts as creation, recreation, and love. The Rev. Frank V. H. Carthy will lecture in the area of Pastoral Theology, dealing especially with the "Priest, Parish, and Community," with particular attention being given the problems brought about by the Urban-Industrial Culture.

BISHOP KEMPER SOCIETY

At the final meeting of the Bishop Kemper Missionary Society in May elections of officers for the 1961-62 school year were held. One officer from the past year, Joseph Minnis, Jr., succeeded to the position of Treasurer of the Society. All but one from the class of 1963, the new officers are: David Kent, Pres.; Newell Graham, Vice-Pres.; Gregory Perrin, Sec'y, Joseph A. Minnis, Treasurer, James Zosel, Ass't Treas. The Society also chose the Rev. Dr. Imri M. Blackburn to be next year's faculty advisor. A vote of appreciation was expressed for the fine leadership of Mr. Robert Babb and the other retiring officers, after which those newly elected took office and the meeting was adjourned.

A fortunate coincidence occurred the next week when the Rev. David Reed of the Overseas Department, National Council, visited the campus. Father Reed has been visiting all the Church's seminaries, comparing missionary society programs, explaining means by which his department can help the societies schedule foreign missionaries on leave for speaking engagements, and acquainting the officers with National Council's concern to promote missionary zeal in the local parish by contacting all seminarians triennially. An abundance of good thoughts were exchanged in discussions with Father Reed, and the Society looks forward to a busy and interesting year.

COMMENCEMENT

Commencement exercises at the House proceeded as usual despite a touch of inclement weather somewhat dampening the procession though not the spirits. Twelve students made up the graduating class, eight of them receiving their bachelor of divinity degrees from the dean and faculty. More will appear on these students and their assignments later in the article.

The alumni lectures were presented this year by The Bishop of Montana, the Rt. Rev. Chandler W. Sterling, who chose for his topic, "The Catholic Faith in Marginal America." These lectures appear elsewhere in the Quarterly. The alumni meeting

was held Wednesday morning, and at this time the "Decade of Development" plan was presented. At the alumni dinner Wednesday night the graduating students were presented, and the Rev. Kilmer Myers, vicar of the Chapel of the Intercession, New York City spoke to those assembled. Classes gathered for their various reunions were those of '36, '46, and '51. Many others were present, with representatives ranging from 1917 to last year's class.

Thursday morning the annual Requiem was celebrated in the Red Chapel for the departed alumni. At 10:30 was the graduation and conferring of degrees followed by a Solemn Eucharist, with the sermon by the Rt. Rev. John P. Craine, Bishop of Indianapolis. The text of this sermon is to be found elsewhere in the Quarterly. The Celebrant was the Dean, The Deacon was the Rev. Alan P. Smith, '53; and the sub-Deacon was the Rev. Edgar F. Wells, '60. A luncheon followed.

Those who graduated include:

Charles Bartholomew, Diocese of Colorado, vicar of the Chapel of Our Merciful Saviour, in Denver. Ordained in June.

Lawrence Crumb, Diocese of Los Angeles, to do graduate study at General Theological Seminary. Ordained in September.

Fred Johnson, Diocese of Colorado, vicar of St. James Mission, Wheat Ridge, Denver, ordained in June.

Charles Lynch, Diocese of Michigan, curate at St. Philip's and St. Stephen's, Detroit; ordained June 29.

Donald Shissler, Diocese of Colorado, vicar of Christ Church Aspen, ordained in June.

T. David Wallsteadt, Diocese of Western Michigan, to be curate of St. Stephen's Coconut Grove, Miami, Florida, ordained June 20.

William Zeferjahn, Diocese of Western New York, curate at the Church of the Advent, Kenmore, N. Y., ordained in June.

Henry Lentz, Diocese of Fond du Lac, assignment as yet undetermined, ordained in June to work for the bishop of Fond du Lac.

Larry Lossing, Diocese of South Florida, vicar of St. John the Apostle, Belle Glade; ordained June 29.

Wallace Thompson, Diocese of Georgia, unassigned as yet, to be ordained in September.

Leon Wilkins, Diocese of Colorado, vicar of St. Timothy's mission, Rangley, ordained in June.

OPEN HOUSE

Plans are under way for an open house to be held at Nashotah House next Fall on the feast of Christ the King, the last Sunday in October. This open house is being held to extend to the people of the surrounding dioceses some measure of hospitality in return for the many favors extended the House by its friends. Tentatively, the open house will run from two o'clock p.m. to five, at which time Evensong be sung, with music especially prepared for the occasion. During the course of the afternoon visitors will be taken on a tour of the grounds, and will have a chance to relax in the gymnasium attending the reading of a one-act religious play by the seminarians. Refreshments will be served at the conclusion of the reading and Evensong will follow. If the first open house is successful, it will be continued in future years. Weather permitting picnics at Camp Webb would be an enjoyable complement to this festive day.

THEOLOGICAL EDUCATION OFFERING

The total of this year's Theological Education Offering as we go to press is $29,139.88. Last year's Offering was $28,609.10. The alumni are urged to send in the contributions of their parishes and missions as soon as possible. We can still reach our goal of $50,000 for the year 1961.

NASHOTAH ALUMNI DINNER
GENERAL CONVENTION

Wednesday, September 27, 1961, 7 p.m. (EST)

SHERATON ROOM

Sheraton-Cadillac Hotel, Detroit, Michigan

$5.00

Tickets on sale at Dinner Tickets Booth, Cobo Hall.

THE GROUNDS

Anyone who has ever seen the trees at the House knows the varied colours that surround us in October. Our springs are, however, rather bleak. We have begun plantings which will give us flowers through the whole growing season. We would like to have a thousand bulbs, tulips, narcissus, hyacinth, and other smaller bulbs, and also flowering shrubs and trees, forsythia, quince, the various Japanese flowering trees, etc. The winters in Wisconsin are long, but we do have some areas under pine trees, that would offer enough protection from the winds.

If any of our friends would care to make gifts of this kinds, or would like to send us things from their gardens, mums, iris, and other ever-blooming plants, they will be joyfully received. If we could have these in time for fall planting, they would be appreciated.

BACK ISSUES OF NASHOTAH NEWS NEEDED

Now that the Nashotah News has ceased publication and, like The Cloister and The Scholiast, has become a part of the history of the House we are anxious to have a complete file.

Certain issues listed below, are missing. If any alumnus can supply these we shall be very grateful. If we can assemble a complete file, a microfilm will be made. Instead of being donated to the library copies may be loaned for this purpose.

The title of Vol. I was the Nashotah Alumni Bulletin. It was changed with Vol. II No. 6. The numbering of issues was continuous from 1926 to 1936 at which time publication ceased. When it resumed in 1943 each volume began with No. 1.

Missing issues:

1927—Vol. 1, Nos. 3 and 4

1930—Vol. IV, No. 16

1931—Vol. IV or V (vol. number uncertain) No. 18

1951—Vol XVI, No. 3

1951-52—Nos. 1, 2, 3. Unable to determine whether or not vol. 17 was ever published.

Alumni News

Congratulations to the *Class of 1936,* which celebrated its 25th anniversary right handsomely at Commencement. The attendance at the dinner held on Tuesday, May 23, at the Red Circle Inn, was excellent. Several members of the Class came from remote parts of the country. The Class of 1936 has built up an impressive record of achievement. May all of its members be present at the 50th reunion of the Class!

On June 14th *the Rev. Warren R. Fenn,* '31, celebrated the 30th anniversary of his ordination to the priesthood at St. Paul's Church, Plymouth, Wisconsin. A solemn High Mass, at which Father Fenn was the celebrant, was followed by a luncheon with the Rev. Edgar F. Wells, Jr., '60, acting as toastmaster. The Dean was present and made a short address.

Some twenty years ago St. Andrew's Church, Peoria, Illinois, acquired from an English firm a handsome set of vestments for use on Feasts of Our Lady. The present rector, *The Rev. Theron R. Hughes,* has entrusted these vestments to the Bishop of Quincy, The Rt. Rev. Francis W. Lickfield, for use at the Shrine of Our Lady of Walsingham in the north of England in connection with a pilgrimage conducted by the Bishop. This Shrine, suppressed by Henry VIII, was reopened in 1922 and has attracted many pilgrims ever since. Father Hughes says, "We at St. Andrew's will always cherish these vestments, especially since they will have made the pigrimage to Walsingham for us. We are honored that our Bishop has consented to do us this favor."

On Sunday afternoon, May 21, *The Rt. Rev. Donald H. V. Hallock,* Bishop of Milwaukee, officiated at the dedication of the new addition to the parish hall and the blessing of the new rectory at Zion Church, Oconomowoc. *The Rev. Harry T. Pallett* is the Rector. (see photograph p. 35)

April 12th was an especially joyous occasion for the rector, *The Rev. William C. R. Sheridan,* and the congregation of St.

Thomas' Church, Plymouth, Indiana. This was the climax o years of working and planning for new Christian Educatio facilities which had included many hundreds of hours of labo given by the men and women of St. Thomas'. In addition to th rebuilding of the core of the 101-year-old building a new two floor section was added which now includes 9 new rooms, 6 of which are devoted to Christian Education, a priest's study, a parish nursery and a room for parochial meetings.

Obituary Notices

DR. LEWIS R. HOWELL '25

Dr. Lewis R. Howell, 62, rector of St. Peter's Church, Port Chester, New York, for the past 23 years, died April 26th.

Born in Hackettstown, New Jersey, February 25, 1899, he was the son of the late Gustavus Ashmeade Howell and Harriet Rice Howell.

He was educated in Hackettstown schools, St. Stephen's College, Annandale-on-the-Hudson, and then entered Nashotah House where he completed his studies for the priesthood. In 1942 he received his doctorate from the House.

He served in the Army as chief bugler and sergeant for the 6th Cavalry during World War I and spent 18 months in France. During World War II he was field director of the American Red Cross at Ft. Devens, Mass., and later a chaplain at Hamilton Field, Calif. He retired from the Army with the rank of major.

As a young priest, his first assignment was at the New York City Episcopal Mission Society. While rector at Christ's Church in Yonkers, Dr. Howell was called to St. Peter's and went to Port Chester on December 4, 1938. Under his direction two rectories were acquired, a parking space was built and the chapel was refurbished.

CARL M. TRUESDALE '33

The Rev. Carl M. Truesdale, 59, rector of Zion Church, Morris, New York, died April 28th, 1961, in Veterans Hospital, Albany, where he had undergone surgery.

A Requiem Eucharist was offered by the Rt. Rev. Allen Brown, Bishop of Albany, in Zion Church. He was buried in Hillington Cemetery, Morris, New York.

Father Truesdale was born May 5, 1901 in Northbridge, Mass. He was graduated from Cumberland, R.I. High School; Rhode Island College, St. Stephen's College, Annandale-on-the-Hudson, and Nashotah House. He was ordained deacon in October, 1934 and priested in August, 1935.

He was vicar of Episcopal missions in Lincoln County, Nevada from 1934 to 1937; rector of St. John the Divine, Burlington, Wisconsin from 1937 to 1941; chaplain in the U.S. Army from 1942 to 1946; priest-in-charge of Christ Church and Mission, Pottersville from 1946 to 1949 and became rector of Christ Church, Morris, in September, 1949. He was permanent chaplain of the 99th Infantry Division.

HUGH HAROLD FRANKLIN MORTON '24

The Rev. Hugh Harold Franklin Morton, rector of St. Luke's Church, Katonah, New York, died of a heart attack at Northern Westchester Hospital on April 3, 1961.

He attended the collegiate department of Nashotah House graduating in 1921, and was graduated from the seminary with the degree of Bachelor of Divinity in 1924.

Father Morton was ordained deacon in October, 1923 by the late Bishop Webb of Milwaukee and was ordained to the priesthood in October, 1924.

He served as assistant at Trinity Church, Princeton, New Jersey from 1924 to 1928; Assistant Priest at St. Agnes Chapel of Trinity Parish, New York City, from 1928 to 1929 and Curate of the Church of the Advent, Boston, 1929 to 1930. From 1930 to 1941 he served in the Diocese of Vermont and from 1941 to 1952 in the Diocese of New Jersey. In 1952 he became vicar of St. Luke's, Katonah, and under his leadership the mission became a parish in 1958. He served as it rector until his death.